

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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*"We have been told to judge not, that we should not be judged. We have been told to forgive. None of us stands perfect, and we need to be forbearing and kindly disposed, and to see our own faults, and attempt to remedy them."*—STEPHEN L. RICHARDS.

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## THE POWER OF TRUTH

### THE COMPANIONSHIP OF TOLERANCE

By WILLIAM GEORGE JORDAN

**I**NTOLERANCE is part of the unnecessary friction of life. It is prejudice on the war-path. Intolerance acknowledges only one side of any question—its own. It is the assumption of a monopoly in thinking, the attitude of the man who believes he has a corner on wisdom and truth, in some phase of life.

Tolerance is a calm, generous respect for the opinions of others, even of one's enemies. It recognizes the right of every man to think his own thoughts, to live his own life, to be himself in all things, so long as he does not run counter to the rights of others. It means giving to others the same freedom that we ourselves crave. Tolerance is silent justice, blended with sympathy. If he who is tolerant desires to show to others the truth as he sees it, he seeks with gentleness and deference to point out the way in which he has found peace and certainty, and rest; he tries to raise them to the recognition of higher ideals, as he has found them inspiring; he endeavours in a spirit of love and comradeship with humanity to lead others rather than to drive them, to persuade and convince rather than to overawe and eclipse.

Tolerance does not use the battering-ram of argument or the club of sarcasm, or the rapier of ridicule, in discussing the weakness or wrongs of individuals. It may lash or scourge the evil of an age, but it is kind and tender with the individual; it may flay the sin, but not the sinner. Tolerance makes the individual regard truth as higher than personal opinion; it teaches him to live with the windows of his life open towards the east to catch the first rays of the sunlight of truth no matter from whom it comes, and to realize that the faith he so harshly condemns may have the truth he desires if he would only look into it and test it before he repudiates it so cavalierly.

This world of ours is growing better, more tolerant and liberal. The days when difference in political opinions was solved and cured by the axe and the block; when a man's courage to stand by his religion meant facing the horrors of the Inquisition or the cruelty of the stake, when daring to think their own thoughts on questions of science brought noble men to a pallet of straw and a dungeon cell—these days have, happily, passed away. Intolerance and its twin brother, Ignorance, weaken and die when the pure white light of wisdom is thrown upon them. Knowledge is the death-knell of intolerance—not mere book-learning, nor education in schools or colleges, nor accumulation of mere statistics, nor shreds of information, but the large, sympathetic study of the lives, manners, customs, aims, thoughts, struggles, progress, motives and ideals of other ages, other nations, other individuals.

**T**OLERANCE unites men in the closer bonds of human brotherhood, brings them together in unity and sympathy in essentials and gives them greater liberality and freedom in non-essentials. Napoleon when First Consul said, "Let there be no more Jacobins, nor Moderates, nor Royalists: let all be Frenchmen." Sectionalism and sectarianism always mean concentration on the body of a part at the expense of the soul of the whole. The religious world today needs more Christ and less sects in its gospel. When Christ lived on earth Christianity was a unit; when He died sects began.

The world needs a great religious trust which will unite the churches into a single body of faith, to precede and prepare the way for the greater religious trust, predicted in Holy Writ—the millennium.

We can ever be loyal to our own belief, faithful to our own cause, without condemning those who give their fidelity in accord with their own conscience or desires. The great reformers of the world, men who are honestly and earnestly seeking to solve the great social problems and to provide means for meeting human sin and wrong, agreeing perfectly in their estimate of the gravity and awfulness of the situation, often propose diametrically opposite methods. They are regarding the subject from different points of view, and it would be intolerance for us, who are looking on, to condemn the men on either side merely because we cannot accept their verdict as our own.

On the great national questions brought before statesmen for their decision, men equally able, equally sincere, just and unselfish, differ in their remedies. One, as a surgeon, suggests cutting away the offending matter, the use of the knife—this typifies the sword, or war. Another, as a doctor, urges medicine that will absorb and cure—this is the prescription of the diplomat. The third suggests waiting for developments, leaving the case with time and nature—this is the conservative. But all three classes agree as to the evil and the need of meeting it.

The conflict of authorities on every great question to be settled by human judgment should make us tolerant of the opinion of others, though we may be as confident of the rightness of the judgment we have formed as if it were foreordained from the day of the creation. But if we receive any new light that makes us see clearer, let us change at once without that foolish consist-

ency of some natures that continue to use last year's almanac as a guide to this year's eclipses. Tolerance is ever progressive.

Intolerance believes it is born with the peculiar talent for managing the affairs of others, without any knowledge of the details better than the men themselves, who are giving their life's thought to the vital questions. Intolerance is the voice of the Pharisee still crying through the ages and proclaiming his infallibility.

**L**ET us not seek to fit the whole world with shoes from our individual last. If we think that all music ceased to be written when Wagner laid down his pen, let us not condemn those who find enjoyment in light opera. Perhaps they may sometime rise to our heights of artistic appreciation and learn the proper parts to applaud. If their lighter music satisfies their souls, is our Wagner doing more for us? It is not fair to take from a child its rag doll in order to raise it to the appreciation of the Venus de Milo. The rag doll is its Venus; it may require a long series of increasingly better dolls to lead it to realize the beauties of the marble woman of Melos.

Intolerance makes its great mistakes in measuring the needs of others from its own standpoint. Intolerance ignores the personal equation in life. What would be an excellent book for a man of forty might be worse than useless for a boy of thirteen. The line of activity in life that we would choose as our highest dream of bliss, as our Paradise, might, if forced on another, be to him worse than the after-death fate of the wicked, according to the old-fashioned theologians. What would be a very acceptable breakfast for a sparrow would be a very poor meal for an elephant.

When we sit in solemn judgment of the acts and characters of those around us, and condemn them with the easy nonchalance of our ignorance, yet with the assumption of omniscience we reveal our intolerance. Tolerance ever leads us to recognize and respect the differences in the natures of those who are near to us, to make allowances for difference in training, in opportunities, in ideals, in motives, in tastes, in opinions, in temperaments and in feelings. Intolerance seeks to live other peoples lives *for* them; sympathy helps us to live their lives *with* them. We must accept humanity with all its weakness, sin and folly and seek to make the best of it, just as humanity must accept us. We learn this lesson as we grow older, and, with the increase of our knowledge of the world, we see how much happier life would have been for us and for others if we had been more tolerant, more charitable, more generous.

No one in the world is absolutely perfect; if he were, he would probably be translated from earth to heaven, as was Elijah of old, without waiting for the sprouting of wings or the passport of death. It is a hard lesson for youth to learn, but we must realize, as the old college professor said to his class of students, bowed with the consciousness of their wisdom: "No one of us is infallible, no, not even the youngest." Let us accept the little failings of those around us as we accept facts in nature, and make the best of them, as we accept the hard shells of nuts, the skin of fruits, the shadow that always accompanies light. These are not absolute faults, they are often but individual peculiarities.

Intolerance sees the mote in its neighbour's eye as larger than the beam in its own.

Instead of concentrating our thought on the one weak spot in a character, let us seek to find some good quality that offsets it, just as a credit may more than cancel a debt on a ledger account. Let us not constantly speak of roses having thorns, but let us be thankful that the thorns have roses. In Nature there are both thorns and prickles; thorns are organic, they have their root deep in the fibre and the being of the twig; prickles are superficial, they are lightly held in the cuticle or covering of the twig. There are thorns in character that reveal an internal inharmony, that can be controlled only from within; there are also prickles, which are merely peculiarities of temperament, that the eye of tolerance may overlook and the finger of charity can gently remove.

The tenderness of tolerance will illuminate and glorify the world—as moonlight makes all things beautiful—if we only permit it. Measuring a man by his weakness alone is unjust. This little frailty may be but a small mortgage on a large estate, and it is narrow and petty to judge by the mortgage on a character. Let us consider the “equity,” the excess of the real value over the claim against it.

Unless we sympathetically seek to discover the motive behind the act, to see the circumstances that inspired a course of living, the target at which a man is aiming, our snap condemnations are but arrogant and egotistic expressions of our intolerance. All things must be studied relatively instead of absolutely. The hour hand on a clock does just as valuable work as the minute hand, even though it is shorter and seems to do only one-twelfth as much.

Let us realize that tolerance is ever broadening; it develops sympathy, weakens worry and inspires calmness. It is but charity and optimism, it is Christianity as a living, eternal fact, not a mere theory. Let us be tolerant of the weakness of others, sternly intolerant of our own. Let us seek to forgive and forget the faults of others, losing sight, to a degree, of what they are in the thought of what they may become. Let us fill their souls with the inspiring revelation of their possibilities in the majestic evolution march of humanity. Let us see, for ourselves and for them, in the acorn of their present the towering oak of their future.

We should realize the right of every human soul to work out its own destiny, with our aid, our sympathy, our inspiration, if we are thus privileged to help him to live his life; but it is intolerance to try to live it for him. He sits alone on the throne of his individuality; he must reign alone, and at the close of his rule must give his own account to God of the ages of the deeds of his kingship. Life is a dignified privilege, a glorious prerogative of every man, and it is arrogant intolerance that touches the sacred ark with the hand of unkind condemnation.—(Excerpts from an article in the *Improvement Era*, April 1934.)

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GOD gives men wisdom as he gives them gold. His treasure house is not the mint but the mine.

## HAPPINESS

GLADYS QUAYLE, SUNDERLAND BRANCH

A DICTIONARY definition of the word "happiness" gives us "a state of enjoyment," whilst a well-known writer states that "happiness is a state of the mind." Every person in the world wants to be happy, for joy and happiness seem to be the things most worth striving for in life. The Prophet Joseph Smith said, "men are that they might have joy." The trouble with most of us is that we go away from our inner selves, away from our immediate life and surroundings and hunt far afield for happiness, only to be disappointed. Unless we come back to ourselves, to the environment in which nature has placed us, and find that happiness has been there all the time whilst we have been in search of it far away, we are likely to become discouraged and pessimistic and to feel that there is no such thing as happiness after all, and that the dreams we have cherished are but illusions from which all must awaken sooner or later. But if we realize that this lovely vision for which we seek is very near us, then it will be possible for us to recognise and enjoy it.

The first thing for us to do then, is to realise that happiness must come from within our own selves, that we are the makers or marrers of it. The essentials of happiness are "something to do, something to love, and something to hope for."

We were placed in this sphere of existence so that we could progress, and God gave us various laws and commandments. In other words, He gave us something to do. We are taught that obedience is the first law in the kingdom of God, therefore, if we want to be happy we will be obedient to the laws and commandments of the Gospel, for the Lord says: "There is no room in Zion for idlers." We must have ideals and ambitions, for these are the very essence of happiness. We must begin with small ambitions, and we will soon realize how easily success may be attained once we have set our hearts and minds upon them. We must cultivate and develop hobbies which go hand in hand with making life worth while and satisfactory.

Good health is one of the first steps towards happiness, as our bodies are special gifts from God and should be treated accordingly. Through revelation we have received the "Word of Wisdom," which aids us in keeping our bodies clean and healthy, for we know that the body is the tabernacle of the spirit. Much of the pleasure and success of life is dependent upon good health, for without it one cannot enjoy the activities of life, neither can one accomplish the work that will bring recompense and satisfaction.

Besides the physical there are also spiritual ideals which contribute towards happiness. The spirit of service and co-operation comes under this heading. It is a condition which should be felt rather than expressed in all dealings between man and man. It is shown in the kindly thought and consideration extended by those in happier circumstances of life towards their less fortunate brothers and sisters. It is their sincere single-minded desire to assist, which makes the one bereft of material benefit oblivious to these advantages in his benefactor, and con-

finds his senses to the fact of the eternal spiritual bond existent in all their relationship in life. Yet how many prosperous souls, as they journey through life, pause to lend a hand to some unfortunate brother or sister in need of encouragement or a kind word?

Even this is not always necessary. The tremendous power of thought, little though it may appear to benefit one, is the chief controller for good or ill of the whole universe. Until we really understand this power of thought our biggest efforts will be in vain, for it is the thought behind the action that has the most far-reaching results. If we do good grudgingly or in hope of gaining fame and social favour, such good deeds were as well left undone, for they will bear little or no fruit in our harvest. We must be sociable with all types of mankind, for being in close touch with our fellow creatures gives us a sense of security. Loneliness and depression are liable to go hand in hand. In nature, whatever is productive of real pleasure and happiness, God commands us to do, and whatever causes misery He forbids us to do. He has made our happiness the consequence of our obedience, and our misery the result of our disobedience.

“**SOMETHING** to love” comes next in the essentials of happiness. God not only loves, but is love. All His actions are prompted by holy love, a love that must be absolutely opposed to all sin, and which can never be drawn in a direction of which Holiness disapproves.

Love is composed of two impulses, the desire to give and to get. In true love we desire to give ourselves and to acquire loving fellowship in return, and no sacrifice is too great as long as these two objects can be attained. The giving impulse of God's love is summed up for us in John 3:16: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

It is the same pure love, with its bestowing and seeking elements, that God demands of us towards Himself and our fellowmen. Our getting will always be in proportion to our giving. The response to love is measured by love's sacrifice. When Christ Himself was asked which were the greatest commandments, He said: “Thou shalt love the Lord thy God with all thy heart, might, mind and strength. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbour as thyself.” Love is the forgetfulness of self, and if we want to be happy we must conquer self first, for as struggles and difficulties are overcome we build up our character aright and develop independence of spirit.

Then comes “something to hope for.” If we had nothing to hope for, no object in life, then life would not be worth living. We, in the Church of Jesus Christ, have indeed something to hope for. Through revelation from God we have received great knowledge concerning where we came from, why we are here and where we are going. We can be happy in the knowledge that if we are obedient to the laws and ordinances of the Gospel, we can attain the celestial degree of glory, which is the highest degree of exaltation in the kingdom of God. It is indeed something worth striving for. The Prophet Joseph Smith tells us, “As God is, man may become.” What a wonderful ideal toward which to

strive! Of course, we know that no matter how man progresses, God progresses also, and no matter how far man goes he will never reach God. But to know that he may become a god and create worlds if he is obedient to the laws relative to Godship—that is, for man, “something to hope for!”

We cannot attain happiness without all of the three subjects mentioned. For instance, we may have something to do and something to hope for; but without love the inner soul of man is not complete. Man must have some means of expressing the gratitude he feels toward God and his fellowmen. Love is that means. The same applies in having something to love and something to hope for. We cannot be happy without something to do, for an idle mind is the devil's workshop.

The capabilities of man are developed in direct ratio to the height of the goal he is striving to attain. Aspirations must have objects. Hope is the onflowing stream which guides us ever towards our greatest goal. Without hope one would be like the derelict which floats aimlessly, being driven from one port to another by every tide of chance.

We measure the value of life according to the amount of happiness we find in it, and as our dreams and ambitions are gradually realised so our happiness grows too. Happiness is of immeasurable importance, it means increased capacity and usefulness, improved health and long life to the individual. The Church of Jesus Christ teaches all these things, and it is only through obedience that we will attain perfect happiness, which is the soul's acceptance of a sense of joy without question.—(Article submitted in the Newcastle District *Millennial Star* Contest.)

## “THE FOOLISHNESS OF GOD AND THE WISDOM OF MEN”

ELDER E. J. MILNE, LIVERPOOL DISTRICT

WHERE is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. (1 Corinthians 1: 20-25.)

“Where is the wise? where is the scribe? where is the disputer of this world?” The Apostle Paul asked these questions of the people of Corinth nearly two thousand years ago. Yet they have an ever fresh appeal.

In the midst of world-wide economic distress, political upheaval and turmoil, rapidly changing social and moral standards, we seem to float aimlessly about. Drifting in a sea of changes,

(Continued on page 267)

THURSDAY, APRIL 26, 1934

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EDITORIAL

“SOMETHING FOR NOTHING”—RAFFLING

NOT long ago we read a newspaper statement saying a Paris nursery gardener had won “the first prize of £62,000 in the latest French Lottery.” In the same newspaper edition were headlines announcing “£70,000 In Seventy Seconds, Fortunes for Ten People.” The £70,000 related to winnings on an English horse race. Betting on races and games of various kinds seems to be a very general and popular pastime in Britain. And in prominent ways the newspapers often give great publicity to winnings from these affairs of chance. Every one would be thrilled by a £62,000 win. And when a chance costs relatively only a trifle, who with the money would hesitate “to invest”? This is the way the question presents itself to most people. The result is that buying chances is very generally indulged in. Thus the gambling instinct—getting something for nothing—is constantly excited, opportunities of betting existing continually.

Do people who thus indulge ever stop to question the morality of lottery, betting and other devices of getting something for nothing? Gambling, using the word in a generic sense as including all sorts of devices of chance, has in many places and at different times been made illegal by law-making bodies. Why? This certainly would never have been done if evil did not follow gambling. And because there may in some places exist no law against gambling is no proof that the practice is right. Whether there are or are not anti-gambling laws the deliberate judgment of all informed and honest people is that gambling is an evil because evil follows in its wake. Hence it is a practice that Latter-day Saints cannot justify or tolerate. Our Church takes no neutral position on the question of gambling. It is definitely opposed to the operation of all games of chance.

“We believe in being honest” is the way the 13th article of our faith begins. To be consistent we can then give no support to any scheme that proposes to give something for nothing. It is a fundamental law of nature—and therefore of God—that when anything is obtained from nature a full equivalent must be given. Life may spring out of the earth; if so, the equivalent was given to the earth. The dashing, splashing, crystal mountain stream may appear as brilliant lights in a distant city or carry the news of the world as telegraph or radio waves around the world, but the transformations are only changes of one equivalent into another.



“But how about raffling?” we were asked by a devout Church member. Is not raffling a form of a game of chance? Well, yes. Then the Church cannot approve of it. Admittedly it is not as bad a form of gambling or betting as some others, but it partakes of the nature of a game of chance, and therefore the only consistent thing to do is to place it under the ban. Who can consistently approve raffling and condemn betting on horse racing or card playing? We grant that more evils are likely to follow betting on horses than raffles, just as we grant that more evils are likely to follow drinking whiskey than tea. But one wrong, even though a greater one, does not make a lesser one right. We cannot approve tea-drinking even though it is a lesser evil than whiskey-drinking.

It is the element of chance—the possibility of getting something for nothing (or nearly so), an indulgence of the gambling instinct—that makes raffling popular, and therefore an easy way to make “sales.” Raffling has featured some Relief Society bazaars. Of course, in using it the good sisters did not mean to do any wrong. They had in mind only their pressing needs for money, and, no doubt, without a careful study of its significance, they readily accepted of the raffle as a relatively easy method of raising necessary money. The motive was highly praiseworthy. The means of attaining the end can hardly be approved. God would not approve it, hence we should not.

In a Relief Society bazaar could not other than betting instincts be appealed to as a means of raising money? In the raffle only one in a hundred, perhaps in a thousand, wins. Is there any Latter-day Saint who would not willingly surrender one chance in a thousand to avoid even the appearance of evil? For example, each person buys a chance, that is, makes a contribution—possibly one of stated amount—towards the purchase price of the article. The purchased article is given to a needy family, the purchase money is used for the needy cause. “But there is no fun in this prosy way,” someone may remark. Yes, its objective is service, and the rewards of service are pregnant with the finest satisfactions. Besides, it will be easy to provide entertainment numbers on the programme in which there is no taint of the gambling element. “Where there is a will there is a way” is a truism born of human experience. Where the will and the energy exist, untainted ways can undoubtedly be found of disposing of articles at bazaars, and all in harmony with the moral standards of the Church.

“Do what is right let the consequence follow.”—M.

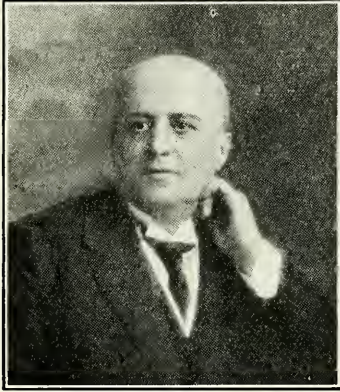
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**EMPLOYMENT**—The *Star* relays to its readers this information: An elderly invalid woman in Watford, Herts., wishes to employ a middle-aged woman as a cook and housekeeper. The work is light; wages 14s. per week. Applicants should write to Mrs. (Sister) May Mitchell, London Orphan Schools, Watford, Herts.

## HIGHLIGHTS IN LOCAL LEADERSHIP

BENJAMIN R. BIRCHALL

**B**ENJAMIN R. BIRCHALL is a member of the National Board of Health for the Irish Free State. He is chairman of the Tuberculosis Board of Dublin City, chairman of the National



BENJAMIN R. BIRCHALL

Association of Approved Societies, and a fellow of the Faculty of Insurance. He is a leader. Men have been quick to recognize and reward his abilities. But above all of these titles of worldly recognition he values the opportunities for supreme service made possible through his office as a High Priest in the Church of Jesus Christ, and his duties as president of the Irish Free State District of the British Mission.

Short, robust and smiling, he is a congenial character. He radiates that sunshine of personality that seems irresistibly to cheer anyone who comes into his presence. And with his agreeable nature is coupled

an energetic faith that has carried him in the front ranks of activity and service.

Brother Birchall is fond of Cowper's hymn:

God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

And surely his destinies have been guided by an overruling Providence. He has been carried along devious paths and trained to a noble work. At nine years of age he left school to sell newspapers, and in his tenth year went to work in a Lancashire mill. But in his boyish heart was an ambition to achieve. Choosing the ministry, he commenced study at fifteen, and for six years was a qualified preacher of the Methodist church. He had heard that the Mormons were a barbarous people, and with an innocent Christian zeal he went to Utah in 1890. There he was appointed a circuit preacher in Carbon County, travelling horse-back through the coal-mining towns of the district

And because one family *lived* their religion out in a bleak section of southern Utah, ninety lives have been enriched with a knowledge of the restored Gospel of Jesus Christ. The people with whom Brother Birchall lodged so convinced him of the virtue of their philosophy that he was compelled to investigate.

In the fall of that year he attended the semi-annual general conference of the Church in the Salt Lake Tabernacle, and was present when President Wilford Woodruff submitted the "Manifesto" to the assembled saints.

On that occasion he met President Wilford Woodruff, Apostle Amassa M. Lyman, Apostle Heber J. Grant, and Brother Reed Smoot who had not at that time been ordained to the Quorum of Twelve. Apostle Lyman, speaking to Brother Birchall, said, "You shall yet join the Church and preach far, wide, and abroad the principles of Mormonism." Brother Birchall unknowingly at that time foretold the circumstances of his advent into the Church when he replied, "It will be a mighty cold day when I join the Mormon Church." And indeed it was mighty cold on that day in January of 1893, when the ice had to be broken in Salt Creek, Nephi, Utah, that he might go into the waters of baptism.

Two years later he returned to England as a travelling Elder. He applied to his old friends in the ministry for an opportunity to preach in their pulpits, and was consistently refused. He remained in England, and has since served honourably as a missionary in the work of the Lord. Most of the devices of evil have been used against him, but these odds have only strengthened his will to forward the cause of truth. At his hands eighty-nine souls have been baptized.

Through many years of trial and triumph he has been helped by his courageous wife, and his daughter Ena has brought to him a natural pride. She is a gifted soloist, and holds the gold medal of Ireland for distinction in singing.

Brother Birchall says, "I have lived and I want to die with my testimony. I am never so happy as when I am bearing it. My hobby has been, and is, to serve my fellowman, and in the Church I have found ample opportunity."—GORDON B. HINCKLEY.

## "THE FOOLISHNESS OF GOD AND THE WISDOM OF MEN"

*(Concluded from page 263)*

we know not whither we are going. Dry, stable land, or even buoys to fasten on to, do not yet appear to our straining eyes. Seemingly, our leaders have deserted us, and it is now every man for himself.

"Where is the wise? Hath not God made foolish the wisdom of this world?" Our leaders are silent. Our wise men have no answer. It does truthfully appear as if the wisdom of this world has reached a stage of impasse. Yea it does seem as if it were of no value whatsoever.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Does not this sound applicable to our day? "The world by wisdom knew not God." The empty spiritual attitude of the world is described by Will Durant under

the title, "An Anthology of Doubt," a paeon of pessimism. He writes:

Astronomers have told us that human affairs constitute but a moment in the trajectory of a star; geologists have told us that civilization is but a precarious interlude between ice ages; biologists have told us that all life is war, a struggle for existence among individuals, groups, nations, alliance, species; historians have told us that "progress" is a delusion, whose glory ends in inevitable decay; psychologists have told us that the will and the self are helpless instruments of heredity and environment, and that the once corruptible soul is but a transient incandescence of the brain.

The industrial revolution has destroyed the home, and the discovery of contraceptives is destroying the family, the old morality, and perhaps the race. Love is analyzed into a physical congestion and marriage becomes a temporary physiological convenience slightly superior to promiscuity. Democracy has degenerated into such corruption as only Milo's Rome knew; and our youthful dreams of a socialist Utopia disappear as we see, day after day, the inexhaustible acquisitiveness of men. Every invention strengthens the strong and weakens the weak; every new mechanism displaces men, and multiplies the horrors of war.

God, who once was the consolation of our brief life, and our refuge in bereavement and suffering, has apparently vanished from the scene: no telescope, no microscope discovers Him. Life has become, in that total perspective which is philosophy, a fitful pulpulation of human insects on the earth, a planetary eczema that may soon be cured, nothing is certain in it except defeat and death—a sleep from which, it seems, there is no awakening. We are driven to conclude that the greatest mistake in human history was the discovery of "truth." It has not made us free, except from delusions that comforted us and restraints that preserved us. It has not made us happy, for truth is not beautiful, and did not deserve to be so passionately chased. As we look on it now we wonder why we hurried so to find it. For it has taken from us every reason for existence except the moment's pleasure and tomorrow's trivial hope. This is the pass to which Science and Philosophy have brought us.

"For the Jews require a sign, and the Greeks seek after wisdom." There are still the prototypes of Jew and Greek in our time. Today the Jew is known as the agnostic, the skeptic, the cynic and as the scientific realist. This man wants facts, nothing but facts, facts, and he wants to see them proved before his very eyes. "Seeing is believing" is his motto, and he has no time for anything that cannot be demonstrably proved. He is the seeker after signs.

The Greeks loved wisdom. They spent all their days in pursuit of it. They did not know exactly what it was, but they were sure it had noble virtues. So they embarked on their never-ending quest of the Good, the True, and the Beautiful. Deathless words were inculcated into various philosophical systems to show how it could be ideally worked into the affairs of practical living. The Greeks in their eternal search for wisdom have passed on a fiery burning torch of desire for knowledge. Today our universities, our educational systems, our profound philosophical thinkers are still carrying on the quest for the Good, the True, and the Beautiful. It is a fanciful chimera, an entrancing mirage that is ever before the passionately thirsty seeker after knowledge. Always seeming to be within man's grasp, it maddeningly keeps beyond his outstretched hand forever.

Yet in the midst of all this doubt and dismay it has pleased God to again restore His Gospel in its simple perfectness to save

those that would and still did believe. The truthfulness of the message appealed and has continued to appeal to the earnest seeker after truth and the honest in heart.

“But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.”

Our modern Jew and Greek have no time for such foolishness. Most assuredly Christ was a great man, an educator whose ethical principles have demonstrated their power in transforming and shaping men's lives. But Christ crucified—that is another story. With their scientific learning both Jew and Greek say that the appearance of the Saviour was the hallucination and imagination of a group of overwrought disciples and emotional women. Meanwhile it would be better if modern folk would forget such legendary folk tales and seek to find joy and happiness in discovering truths about themselves and the world in which they live.

“But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

And still we preach Christ crucified. In the face of scientific agnosticism, of worldly learning, of philosophic dissertations, of educational rationalizations, of economic theories, of biological evolutionaries, we preach the story of the risen Redeemer.

Where is the wisdom of the world? What can it do to adjust our present precarious position? Is our civilization and structure of it topheavy and about to topple over? Of what avail now can the wisdom of men be? Will it save us, or must we return to the so-called foolishness of God?—“Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.”

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## BIRMINGHAM DISTRICT CONFERENCE

FORTUNATE indeed were the members of the Birmingham District to have the opportunity of attending the Birmingham District conference to hear the British Mission leaders and partake of the sweet spirit of fellowship that characterizes Latter-day Saint conference meetings. The sessions were held on April 15th at the Handsworth Branch chapel, and were enjoyed to the very utmost by all those who were in attendance.

After the regular Sunday School opening exercises were carried out, the members adjourned to separate Priesthood and Relief Society groups for report and testimony meetings under the direction of President James H. Douglas and Sister Rintha Pratt Douglas.

The programme of the afternoon session consisted of discourses given by local members, who explained the importance of the several auxiliary organizations in the Church plan of individual growth and development. To depict the spirit and message of genealogical work the Kidderminster Branch presented a genealogy pageant, well produced and effective. Vocal solos, and anthems from the district choir brought about a spirit of love and friendliness among all who were present.

The first speaker of the evening session was Elder Richard S. Bennett, associate editor of the *Millennial Star*, who addressed the audience on the beauty of freedom and its inseparable relationship to truth.

Sister Annie Westwood read an inspirational poem that she had written about Joseph Smith's first vision. President Wheeler R. English talked of the testimony-building experiences he has had while labouring in the mission field, and urged the members, who have so faithfully supported him in his capacity of district president, to carry on in the work of the Lord.

Sister Rintha Pratt Douglas related her early experiences while labouring in England, and told of her deep love for the people of this part of the world. She bore fervent testimony to the divinity of the calling of Joseph Smith.

President James H. Douglas related facts about the General Conferences that were held in Salt Lake City, and told of the hardships and trials that the early pioneers endured for the Gospel's sake. Quoting freely from the early Church leaders, and from the testimonies of

the Book of Mormon witnesses, he presented an irrefutable case for the authenticity of the Book of Mormon and the reality of Joseph Smith's heavenly visions.

Mission authorities attending the conference were James H. Douglas, president of the British Mission, and Rintha Pratt Douglas, supervisor of women's auxiliaries, and president of the British Mission Relief Societies. Also present were Richard S. Bennett, associate editor of the *Millennial Star*, Catherine L. M. Horner, British Mission Y. L. M. I. A. president; B. Fred Pulham, president of the Manchester District; President Wheeler R. English and Elders Gordon Kearl Ashley, Elliot H. Merrill, Elbert H. Startup, Albert G. Hunt, and William G. Bennett of the Birmingham District.

GORDON KEARL ASHLEY  
Clerk of Conference

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## FROM THE MISSION FIELD

**Doings in the Districts: Birmingham**—Handsworth Branch held its spring conference on March 25th, the theme being "Jesus of Nazareth, the Messiah." The morning session was under the direction of Brother Charles Collins. Brother William Dunn directed the evening meeting. Speakers were Brother Collins, Brother Arthur Makin, and President Wheeler R. English.

Auxiliary banners for the previous month's activities were awarded to Birmingham branches on March 31st. To Kidderminster went the M. I. A. Banner; to Nuneaton, the Genealogy and Relief Society; to Tipton, the Primary and Sunday School; to Handsworth, the Bee-Hive banner.

**Hull**—The Gainsboro' Branch Relief Society sponsored a social on March 16th. Feature of the programme, which included songs and readings by friends and members, was a sketch portraying the founding of the Relief Society. Games and refreshments followed the programme.

Members of the Priesthood of the branch conducted a "Faith Tea" on Good Friday. Each guest contributed something to the supply of refreshments, and something to the short entertainment programme. Games and group dancing concluded the evening's activities.

Characterized as the most pleasing function the branch has known was the Hull Branch M. I. A. banquet held April 2nd in the branch assembly hall. After the dinner, M.I.A. members presented a short programme, entertainingly rich with humour. President Grant Kirkham was programme chairman. Brother Walter Yull acted as M.C. for the hour of dancing that concluded the very pleasant evening. M. I. A. officers planned and arranged the function.

March 28th was a gala night for Gainsboro' saints. The accommodations of the branch hall were taxed to the limit to provide for the 129 guests who came to the M. I. A. "hot pie supper." Tables were set

in U shape, and in the competition for the most artistically decorated group table, the Relief Society Sisters were awarded first prize. M.I.A. colours were utilized in each group decorative scheme, and the M.I.A. slogan on a green and gold background was displayed above the stage curtain.

After the supper, M. I. A. members presented a splendid concert of songs, recitations and dances, a feature of which was a piano competition. For her artistry, Sister Edith Croft received a pair of gloves, the first prize. Sisters Ellen Cavanaugh and Alice Roberts, who were awarded second and third prizes, each received a pair of silk hose.

The evening was concluded with an excellent play, "The Bobbie's Courtship," produced in connection with the M. I. A. Drama Course.

**Liverpool**—Members of the Liverpool and Bootle branches met with the Birkenhead saints for a ramble to "Raby Mere" on Easter Monday. In spite of the cold weather, all enjoyed themselves playing games and boating. The party numbered twenty-six. Sister Iris B. Hogg, divisional Y. L. M. I. A. supervisor was in charge of the day's activities.

Good Friday was a day of pleasant recreation to many in the district. On that day, Burnley saints and friends, under the direction of Willie Duckworth, enjoyed a ramble to Whalley, where they played football and other games to spend a pleasant afternoon together. The Barrow-in-Furness Bee-Hive Girls, with their leader, Doris Owens found it a pleasant day for a journey to Rampside to have lunch and play games on the beach.

The spirit of growth is rife in the Nelson Branch. On April 5th, under the direction of Sister Nettie L. Woodbury, a Primary class was organized. Sister Janet L. Broughton was appointed to act as Primary Mother. The same evening, under the direction of Luther Espley, divisional genealogical supervisor, the organization of a genealogical class was completed, with Sister Florence M. Denny as acting chairman. Nine

members were present at the first meeting.

On Saturday, April 7th, members of the Burnley Branch Genealogical Society, under the direction of Luther Espley, met together for a "Ramble" to the Wheatley Lane Cemetery. The object of the outing was to gather genealogical data. During the afternoon tea was served at an interesting old-fashioned hall called "Bank House." Everyone enjoyed the day's activities, and the information gathered was placed in the branch genealogical archive.

On Sunday, April 8th, members of the Accrington Branch met in conference. The theme of the services was "Apostacy and Restoration." Sister Elizabeth Pilkington and Jennie Taylor were the speakers at the afternoon session. District authorities directed and spoke at the evening services, at which a reporter of the *Accrington Observer* was present. A splendid report of the meeting appeared in the *Observer's* columns on the following day.

**Manchester**—March 24th was an active day for Rochdale saints. In the afternoon the Relief Society sisters, under the direction of their presidency, Sisters Alice Lloyd, Jane Woodhead and Eleanor Greenwood, were the hostesses at a delightful tea. Following the Union meeting in the evening—the first Union meeting to be held in Rochdale—an amusing play entitled, "Ici on Parle Français," was presented. The cast included Brothers George Dale, Arthur Fitton, James Barwich, and Sisters Eleanor Greenwood, Celia Pullan, Elizabeth Lloyd and Alice Lloyd. During the intermission, Sister Mercy Davies sang several musical selections. The play was followed by a short sketch by Brothers Herbert Woodhead and Arthur Greenwood, and Sisters Jane Woodhead and May Jones.

**Newcastle**—The Hexham Branch conference was held on April 1st. Theme of the services was, "A God Who Speaks." The local branch presidency planned and supervised the meetings.

The Gateshead Branch conference was held on April 8th. "The Life of Christ," the topic of the afternoon session, was developed under the direction of the branch Sunday School superintendency. "Priesthood" was the theme of the evening session, conducted by the branch presidency.

**Nottingham**—Saints in Mansfield met in branch conference on April 1st. The conference topic, "The Great Example," was discussed by Brothers Thomas Edward Dove, Jack Limb, and Thomas Knighton.

On March 31st, Mansfield saints were entertained at a social at the home of Sister Dorothy Blythe. Sponsored by the M. I. A., it was a supper to aid the building fund. Twenty-two guests were present.

**Bristol**—On April 11th, under the direction of President Stephen L. Dunford, a baptismal service was held at the swimming baths in Swindon. Elder Fletcher W. Llewellyn baptized Jack Norman Roy Smith

and Esme Victoria Forrister. The children were confirmed by President Dunford and Elder Fielding S. Barlow.

**Scottish**—M. I. A. members of Edinburgh staged their Gold and Green Ball on March 23rd, after weeks of planning and preparation. Elaborate decorations transformed the hall at 14 Picardy Place into a lovely ballroom for the occasion, and eighty quests enjoyed the spirit of gay and wholesome fellowship that is characteristic of Latter-day Saint social evenings. Refreshments were served during the intermission period.

Plans and arrangements for the affair were under the direction of Sister Christina McCourt and Brother William Stout.

**Portsmouth**—At a baptismal service held at the Portsmouth Corporation Baths on March 23rd, Annie May Mason was baptized by Elder Henry R. Pearson. Sister Mason was confirmed by President Alma J. Larkin, Jr.

## DEATHS

**ALLASON**—Sister Elizabeth Jane Allason, 77, of the West Hartlepool Branch passed peacefully to her rest on the 9th of April at her home. Sister Allason was a faithful member of the West Hartlepool Branch, and, when her health permitted, has been active in Church work for the past 25 years. Funeral services were held in the branch chapel under the direction of President Gaskell A.

Romney. Elder Alma H. Boyce dedicated the grave.

**GALLACHER**—Sister Sarah Gallacher, 75, of the Glasgow Branch died on April 5th. Funeral services were held at the Gallacher home on April 7th under the direction of President James Pryde of the Glasgow Branch, who also dedicated the grave.

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